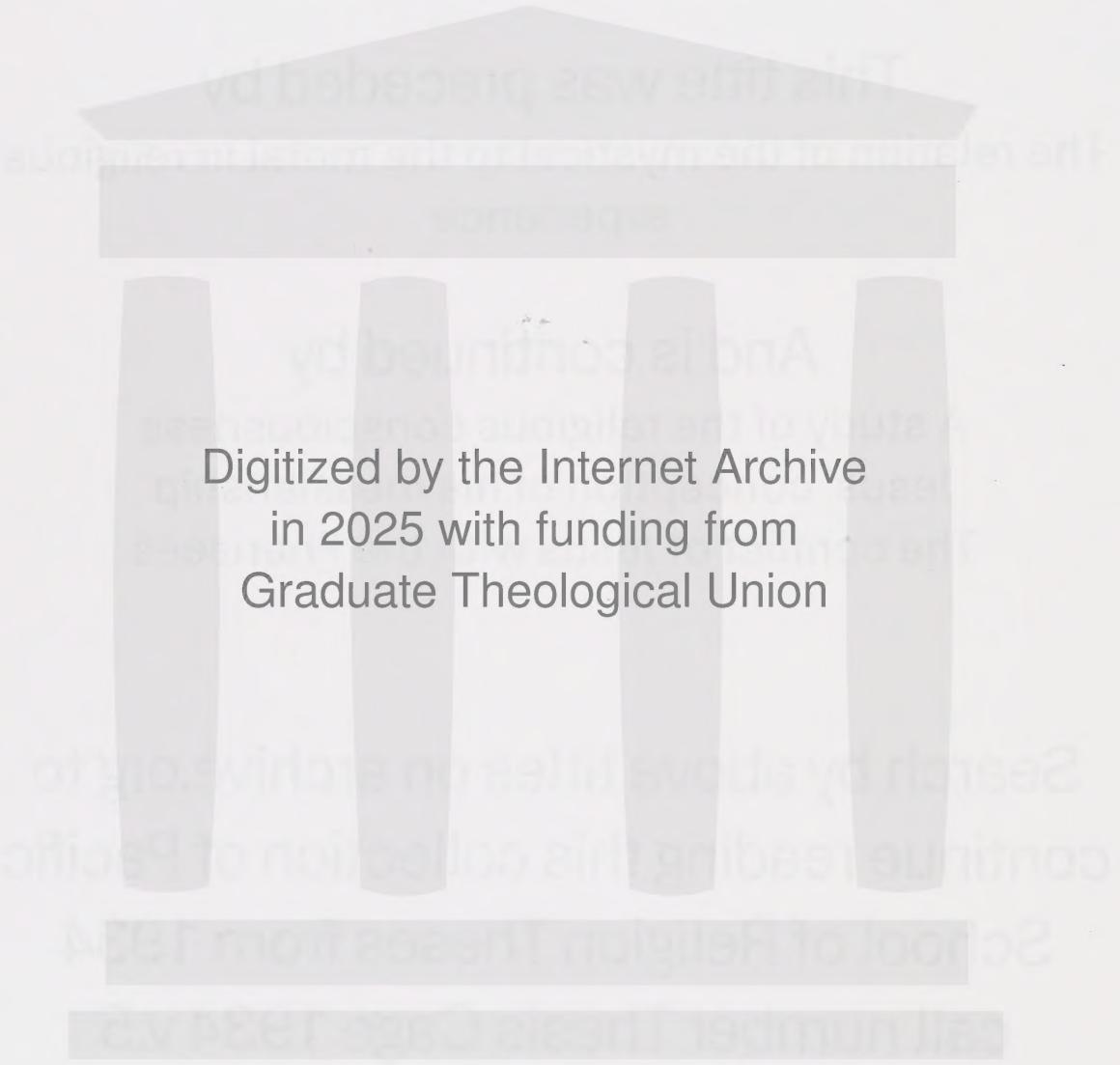


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THE CENTRALITY OF THE VALUE CONCEPT
IN CHRISTIAN THOUGHT

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Introduction: The Centrality of the Problem of Value in Modern Thinking

Religion, in its essence, is a dedication to a worthy end. It is an active concern about the deepest and most cherished values of human experience. Manifestly there is a multitude of objects and ideas to which men have attached worth. They are those things which through a long span of individual and social living have come to satisfy needs, promote happiness, provide solace, offer inspiration and generally contributed to the enriching of life.

These values were at first unconsciously followed in the process of living. As life became more complex and more stable, opportunity was given for reflection upon the resultant experiences. Some values were cherished for their instrumental character in maintaining life, some came to be valued for the intrinsic quality of their own attraction and worth to individuals and society.

A definition of the term 'value' is like a definition of the term 'God'. It is such a logical primary idea that it is difficult to deduce it from, or define it in terms of anything else. The word comes from the Latin 'valere' meaning 'to be strong', or 'to be of worth'. Value in the economic sense has a utilitarian significance which applies to its worth in a comparative exchange of commodities or goods. Value in this usage is considered solely as a means,

never as an end. It is purely instrumental. Here the definition is limited and assured.

In philosophy and religion the term is by no means as well defined or as universally accepted. Here value is determined by the fact that man is an agent in the world's changing course, and that his agency is determined by his ideals. It is this principle of choosing or selecting of ends that points to the fact of an inherent system of values which have been apprehended by men in their developing experience of communion and partnership with the Cosmic Experience.

We understand that "the primary experience, on which all later views of the world and of self are built, is not perceptive merely, it is also appreciative".¹ This consciousness of appreciation or worth, indicates the values that are of supreme importance for men. Value is thus intrinsic and an end in itself. In the hierarchy of values, religion has to deal with the most profound goals of man. This means that it is concerned with the most ultimate ends toward which he is striving.

If value comes to have this connotation for religion, it becomes less difficult for us to see that the Christian religion, with others, is concerned with these highest goals. It is not so easy to show that these highest goals are more

1) Sorley, W. R., Moral Values and the Idea of God, pg. 25

than the striving of transient actors upon a darkened stage, but we feel it is not an impossible task. And if not, it may be an exceedingly rewarding one. We believe it possible to hold that these estimates of worth are insights or intuitions into the very structure of the universe and ultimately reveal the nature and character of God. And we would further premise that this is the only pathway to an adequate understanding of ultimate reality.

That religion is best defined in terms of the highest goals of mankind is a matter that requires some searching. It is also true that the common-sense man might immediately say that religion, the Christian religion, is more concerned with church building, creeds, ritual, personal salvation. Certainly this attitude is justified in many instances. But a closer examination of Christianity, and it is with this religious heritage that we shall be concerned, gives some indication that it has been and is deeply solicitous about values.

Sorley has said that religion is the discovery, the creation, the conservation and the increase of values. Höffding holds that religion is the conservation of values. For him this is axiomatic. Kant found the undergirding strength of the moral life in the conscience, or the categorical imperative of duty. Christianity, as embodied in its founder, knew little of the language of philosophy, but it has been most vitally concerned with those things which are associated

with the efforts of men in their intimate personal and social strivings. Jesus' emphasis upon the worth of personality, degraded or exalted, has forever cleared the way for a challenge to the potentialities of the human soul. If the modern emphasis upon value and the ancient dedication of the life of Jesus to the cause of personality-development have anything in common, it is in the direction of a modern aid to the religion that bears his name.

The first strengthening to Christian thinking is coming from the new emphasis upon the centrality of value concepts in modern philosophical thought. Here value is seen not as an abstraction, but as finding its locus in the highest form of individuality or personality. Value as an expression of spirit in its search for a principle of organization is being increasingly granted a place. The development of the mind of man as expressed in history, culture, art, science and religion is to be regarded as indicative of the trend of the evolutionary process. The structure of the mind is being carried over into the unitary structure of the universe. The movement of spirit in it, is being regarded as a better interpreter of lower forms of existence and non-existence, than these lower forms are of mind and spirit.

John Dewey maintains that the central problem of modern philosophy is to show the relation of science to our values. And he is right, for no longer can science be indifferent to the effects of its discoveries upon the relationships of man

to man, nation to nation, or culture to culture. The critical reexamination of scientific procedure is being made by scientists as well as philosophers. Bernhard Bavink writes that the most difficult problem facing science today, is the effect of technology upon the spiritual and mental life. It is accused of mechanizing life and of showering upon us external goods, which represent things merely owned and not possessed. It tends to create a veneer of culture and to destroy the true and higher cultural goods. It is imperative that we solve the problem of "how developments, which are undoubtedly necessary from an historical point of view, and cannot be brought to a standstill, are to be made to conform to the elementary spiritual needs of mankind, which themselves cannot be abolished by simple decree".¹

So that not only philosophy, but science is becoming aware of the centrality of the problem of value. Thus religion as defined in terms of value is moving in the direction of the current mood. This must not be construed as just another fawning gesture of religion to placate an overbearing science. It is rather the triumphant vindication of the things that religion has all along been holding at the center when it was at its highest and best.

1) Bavink, B., The Anatomy of Modern Science, pg. 573

I. The Philosophy of Value

A). The Highest Values

The categories of value that have been experienced by men in their search for the ultimate meaning of their own existence are many and varied. Any account of their origins would lead us far back into the infancy of the race. It is not our purpose however to make an historical survey, rather are we interested in discovering those goals to which men have dedicated their lives.

The student of human history and thought immediately posits happiness as a goal. In the struggle for existence men have longed for that continuing satisfaction that comes with an adequate supply of those things which are conducive to happiness. But when we regard value in the sense of its relationship to an ideal as an object, we find that this first category is not a primary but a secondary datum. Men find happiness in the pursuit of truth, the contemplation of beauty, the gratification of some strong passion, the attainment of moral character, and many others. The pursuit of pleasure for its own sake has never been acceptable as a logical value in terms of a balance of pleasure over pain. Even the greatest followers of the Hedonistic philosophy have discovered that the most satisfying pleasure was to be had in the pursuit of some higher value than the psychological satisfactions of the human desires. So that happiness has come to be regarded, especially in religious circles as a

by-product of devotion to more basic objects of value.

"Pleasure is, as Aristotle put it, like the bloom on the
fruit".¹

The three supreme values of Plato, the Good, the Beautiful, and the True, may be thought as the goals or ultimate objects of attainment by the religious man. And there is good reason to believe that these have not been superseded by the thinking of later generations. However, to this catalog I would add the later idea of the Holy as set forth by Otto. Not that this is the sole datum for religion, but certainly it seems to be one of the factors in any religious system of values. These compose the group of objects to which the person in his religious development gives most profound attention.

The ethical value, Goodness, is not to be discovered apart from relationship to society. The good man is one who harmoniously, intelligently and happily is aware of his responsibilities and privileges as a member of a social and cosmic order. We have said that man is an agent, and as such the overtess of his acts can never be the measure of his goodness. The deeper spring of morality is lodged in his motive or 'intention'. But what is this goodness? Every system of ethics is based upon the assumption that there is an absolute good. Differ as they may as to the nature of it, it is implanted in the nature of men to posit a goal that is absolutely good, whether pleasure, power, beauty, or morality. This is

1) Leighton, J. A. , The Individual and the Social Order, pg.304

the supreme affirmation of the human spirit in the inherent rationality of its universe. This value may be held unconsciously, and it then becomes the business of critical reason to bring it into the light of rationality, to examine it. In a sense the good is the only true intrinsic value, for by it all other values must be judged. All other values are but means to this one end. The highest good for Christian thinking has been found in the emphasis of Jesus upon harmony through universal love. The absolutely good man is the man with an absolutely good will. And closely connected with this is the lesson that Perry has announced as the highest happiness, "that tragic happiness which is at once the privilege and ¹ penalty of love".

The aesthetic value, Beauty, like the moral value is intuitively apprehended. As the mind which submits itself to the influence of the inherent structure of the universe finds an underlying order and symmetry, and the moral man on his way toward integration finds the basis for goodness of the cosmos, so the appreciative spirit finds his world flooded with beauty. "If the world were not flooded with beauty would we ever have developed a sense for this beauty. It is objective, not subjective. The validity of scientific truths is quite independent of whether they are grasped, where or by whom. ² Can it be otherwise with aesthetic values?"

1) Perry, R. B., A General Theory of Value, pg. 683
2) Bavink, op. cit. pg. 598

Beauty is thus embedded deep in the cosmic reality. The attainment of aesthetic insight is both a discovery and a revelation. The creative imagination in man is the evidence of artistry in the universe, and leads to further possibilities of discovery and appreciation of its nature. Santayana has said somewhere that "beauty is a pledge of the possible conformity between the soul and nature, and consequently a ground of faith in the supremacy of the good".¹ Such is the interaction of these two ultimate values. The one supplements and completes the other. Beauty is never found harnessed with baseness. Goodness is never present without beauty, so that both are essential to richness. This also indicates that goodness is the more elemental of the two.

The intellectual value, Truth, must be distinguished from knowledge. Knowledge is of the things we can see. Religious truth includes the whole world of larger relations and possibilities. "It is the most important field of living interest, for it is the realm in which is given us to try out our capacities, to realize ourselves as personalities and to reap the rich rewards of life".² The task of the religious man is to discover the relations between the various factors in his life and to unite them into some adequately rational synthesis. Truth is fragmentary due to the limitations of the human mind. It becomes a supreme value by reason of faith or spiritual and cosmic insight.

1) Source unknown

2) Flewelling, R. T., Creative Personality, pg. 226

The Holy, and its elevation to the category of highest religious values, is a discovery of our own century. The protest against reducing religion to the merely ethical or humanistic is centered in the discussion of this value. Rudolf Otto finds a unique kind of apprehension, a religious feeling, that cannot be reduced to knowledge or rational terms, yet is itself knowledge. And as goodness and beauty are so closely interpenetrated, yet distinct, so the numinous and goodness are related yet distinct. This awareness is present in all religious experience from the most primitive beginnings to the most exalted spiritual achievements. "It is a real knowledge of, and real personal communion with, a Being whose nature is yet above knowledge and transcends personality".¹

1) Otto, Rudolf, The Idea of the Holy (Preface) pg. xiii

B). Religious Knowledge of Value

"Religion is interested in truth. It seeks to penetrate beneath appearance to reality, to lay hold of values that are intrinsic, and to find valid principles of union between reality and value".¹ Science is likewise interested in truth, and uses observation, classification and analysis pouring upon the facts of existence the acid of criticism. Science deals primarily with material facts, that which is given in physical form. For explanation of processes and structures, it does not need the concept of value. As soon as it attempts to integrate its findings with the rest of human culture it immediately meets the problem of value.

Now while value has been omitted from the scientific search for knowledge, it is of the very essence of the religious search. Religion is most concerned with that knowledge which will reveal to it the working relationship between its concepts of value and reality. It has been the most distinguishing insight of religion that it has interpreted the cosmic reality in terms of Creative Good Will. This insight is either a most important contribution to the field of religious knowledge or the most distressing evidence of its insufficiency.

The movement toward realism is in full swing. The influence of Kant upon philosophy in asserting that the pure reason could not know true reality, but only its appearance, is being vigorously questioned today. His further assumption

1) Lyman, E. W., The Meaning and Truth of Religion, pg. 151

that it is the practical reason alone which can know the thing-in-itself was a strong support to the claims of superiority of religion in the epistemological field. The claim of religion to knowledge of reality is not superseded by this movement. Rather it becomes clear that religion and science must be indissolubly related in the act of knowledge. The intuitive insights of the religious man are not dissociated from his experience as a thinking, feeling and willing being. His intuitions are the expression of his reflective judgment upon his experience in the light of the things he holds to be worthful. Streeter has put it well:

"With Kant I should hold that in the categorical imperative of the voice of conscience and in the appreciation of the beautiful, we are directly cognisant of the quality of Reality. But, while Kant concerns himself with these as known in internal feeling, my emphasis is on the fact that Art and Religion are attempts of Life to externalize its consciousness of its own inner quality. Kant maintained that the qualitative character of Reality is known to us mainly through the categorical imperative of Ethics. I seek it, in the first instance, in the objectifications of the inner spirit of Religion".¹

Man finds his experience and his own thought expressions conforming to the structure of the transcendental mind as revealed in personality. The writer of the Gospel of St. John caught it when he spoke of the "true light which lightens every man".² The cosmic reason reveals itself to men through themselves. This is not simply the projection of the desires of men against a cosmic screen. For men have not always

1) Streeter, B. H., Reality, pg. 114

2) St. John 1:9

desired the thing that has been revealed to them. There has been a compulsion, a conscience, an oughtness so inapparent that only the great souls have felt to the full the bludgeoning force of the eternal values.

The pathway to knowledge is a dual one. Science is dealing with processes, religion is dealing with values. If science builds up a structure of factual data which is incompatible with the highest aspirations of man, religion must exercise the critical function. If religion begins to day-dream and to divorce its intuitions from the critical investigation of rational and social ends, then philosophy has the imperative duty to again flail its revelations with the pitiless logic of rationality.

In ethical religion the attitude of faith is indispensable for gaining religious truth. Faith, in the Christian religion, is in the Heavenly Father as the summation of all goodness. This is not only the undergirding of the mind with an adequate idea of reality, but is the basis upon which deeper understandings are constructed. The implicit goodness of the Cosmic Moral Will has given confidence that the utmost strivings of men for value is a sharing process. God is on the side of His children. Righteousness can never be defeated. This is an intuitive insight, faith in it or faithfulness to it is the test of that experience. Sureness or certainty comes through action upon the implications of this moral insight. And because we are social beings it is amplified and buttressed

as we share it with others. Thus it is that we not alone
create tested religious values, we also inherit them as the
cultural deposit of our race. And it is as we are faithful
to these tested values of religion that we put ourselves
en rapport with the springs of value energy in the cosmos.
"A man is able to apprehend the fidelities of the Infinite
in proportion as he has attained fidelity in his own soul".¹

1) Lyman, E. W. , op. cit. , pg. 163

C.). The Locus of Value

We have spoken of value as if it were itself the end. The Christian religion has given primary place to the concept of personality. Particularly is this true in the life and teachings of its founder. Have we here a conflict between the value philosophy and Christianity? Is value subordinate to personality? Or is personality subordinate? Can personality be the connecting link between values, or is it the incorporator and transcender of value? Are values then in an ultimate sense extrinsic and personality the only intrinsic value? These questions must be answered.

It can probably be confidently asserted that value as a concept is an abstraction. It remains so as long as it is unrelated to the valuer. The Good, the Beautiful, the True, and the Holy have no essential meaning or standing apart from the mind and experience of personality. Even knowledge of these values is impossible unless they are realized in the individual and social experience of mankind. We have not as yet specifically raised the question as to the objectivity of values. Worthfulness apart from the valuing mind is an illogical abstraction. Hence it appears that when the value philosophy affirms the necessity of the realization, or approximate realization, of the highest values, it is insisting upon their existence or possibility of their existence. We get at value only in connection with the person. It seems certain that the value philosophy and Christian thinking are

not in conflict over the components of this proposed synthesis.

We must look now at the relationship which exists between these two concepts. There are two ways leading from an abstract discussion of values, one which leads to the individual valuer, the other which leads to the ground and goal of all valuing. This second we leave for the time, to give attention to the first.

The threefold idea of the self as a thinking, willing, feeling being corresponding to the cognitive, the conative and the affective sides of human nature, offers a good comparison for a consideration of the relationship between value and personality. Obviously the interaction is a harmonious one. Perhaps the word interaction is not so apt as coincidence. Though these three are distinguishable, there is evidently an organizing principle to which they are amenable. This organizing principle is the self, which gives direction, unity and meaning to these component parts. So much for the psychological similarity. Personality is itself the highest known principle of organization, it not alone gives direction, unity and meaning, but in its possibility is the giver of richness. Whether this principle is other than the aggregate of its parts or is a plus-principle remains to be determined. It seems inevitable that personality must be given a directional autonomy of its own. The integrating factor in human experience is this rich reality called personality. The most vital fact of human experience is the agency of persons. Thus personality holds

the same place in the value philosophy, that the self holds in psychology. As a matter of fact the values are often said to be the objectives of the cognitive, Truth; of the conative, Goodness; of the affective, Beauty.

The conclusion is that the values are but aspects of that rich unity which comes to its finest incarnation in human personality. The urge of the human spirit toward unity cannot stop at intermediate goals, it thirsts after inclusiveness. This inclusiveness it finds in religion. Religion comes to its fullest development when it effects a synthesis of its mystical, ethical, aesthetic and philosophical types.

II. The Cosmic Status of Value

Religion has maintained that these things which men have found so 'worthy to be' are Reality. They are the real nature of the universe and come from God. The step from the concrete person to the Cosmic Reality is one which must not be taken without some preparatory surveying of the ground to be traversed. For generations the moral values were deduced from a metaphysical system of reasoning. If being could be accurately and logically established by rational processes and metaphysical arguments, then presumably we would have the proper foundation upon which to build a valid structure of ethics. The deductive method ruled. We know now that this procedure is not the correct one. God and value are a priori, but the method is more liable to be productive if it is inductive. Instead of searching first for the universal, and from that conditioning life values, we now must use the nature of personality. In truth we must seek in that which 'should be' for the ground of that which 'is'. This does not imply that we create the 'should be', rather that we discover it in the moral and spiritual nature of men. As Sorley says: "The road is closed from the 'is' to the 'ought', there remains the other alternative from the 'ought' to the 'is'¹'. From the 'worthy to be' to 'being'. This is an inductive approach to reality.

If the richness of organization found in personality is

1) Sorley, W. R., op.cit., pg.16 (16-20)

the highest principle discovered in the evolutionary process of nature, and if nature is to be judged not by its origins but by its goals, then the datum for an interpretation of spiritual reality is the spiritual nature of man. Nowhere else in the world do we find conscious effort being expended in the direction of spiritual values. It may be implicit in the levels below man, but it becomes explicit only with the emergence of man.

The metaphysical consideration of value is synonymous with the metaphysical consideration of personality. It is an inquiry into the place of spirit in the cosmic scheme. The term spirit is used in several senses, but I shall use it as meaning - the sense for and acknowledgement of values. It thus becomes synonymous with personality. It is higher in order than mind, when mind is conceived as intellect in the service of life. Personality is the highest organizing principle found in the experience of men. It stands at the peak of an ascending series or creation-levels, inorganic, organic, consciousness, mind, personality. This leaves undetermined the problem as to whether personality could evolve from matter, and opens up the whole field of speculation regarding the ultimacy of personality and value.

It is not enough for religion to be aware of categories of human valuation, there must be a reference to the ground and cause of such valuation. "If the finite locus of values ¹ be transitory, the Universe in its totality, has no value".

1) Leighton, J. A., Individuality and Value, pg. 147 in
Contemporary Idealism in America

The humanistic tradition that finds its highest goal in the strivings of societies is bound to feel the depressing effects of its own logic. The law of entropy will, if it be true, ultimately negate any advance and consign all progress to oblivion. In a static world this might be a cause for great concern, but in a world that at its peak of development is creative, not mechanical, there can be no fundamental cause for discouragement. This is an essential assumption for theistic religion.

It becomes necessary for religion as well as logic to inquire into the objectivity of its values. If they are in no sense objective to the judging mind, is there any way in which a man can be religious, or must he forever be tugging at his own boot straps? Valuation, like cognition, is a subject-object relation. It implies an awareness, but more, a critical and reconstructive awareness of the object that is valued. It differs from cognition in that the objective character of value is dependent upon the subject. This is clearer when we say that a tree is green and beautiful. Cognition makes us aware of the greenness through sensory stimulus, but when we add beautiful, we have placed upon the concept the 'worthiness to be' idea. The two judgments are separate, yet both are valid. By saying 'placed upon', I do not mean to say that this is superimposed but rather that the valuing mind has become aware of another plane of reference, higher than the cognitional.

Bavink has observed that "it is very difficult to believe that the whole was created by an absolutely good God; but it is written on the forehead of the world that it was created by a God who felt and acted artistically".¹ In other words beauty is not alone something that man desires or wishfully creates, it is ingrained in the very nature of the universe. It is given. When a man seeks to discover beauty, he finds it revealed as though God were only waiting to open the portals to a questing spirit.

This new plane of reference is intrinsic. Yet someone is sure to ask - how do we know that this value judgment is not simply the subjective experience of a mind that desires to find beauty? Is this not simply a projection of man's futile striving to find some substance for his dreams? How can one know that this is the nature of the cosmos, that God is not only the creator of beauty but that God is Beauty?

The answer does not lie in any complete dialectic, but rather within the moral and spiritual experience of personality. The pathway to the understanding of man from an a priori idea of God is forever closed. Ethics was never upon a sound basis as long as it was deduced from a theory of metaphysics. Religion and ethics must depend upon an inquiry into the moral nature of personality if they are to come to some adequacy of understanding concerning ultimate reality. The Christian idea of God will be no higher than the Christian man's conception of his own personality. Christ's place is therefore secure.

1) Bavink, op.cit. , pg. 600

Historical criticism can never reduce Him below the level of the superior man as incarnated in Jesus, while faith or moral apprehension can find in Him the index finger of the centuries, pointing most infallibly to the nature of God.

The question still arises whether we are not committed to a humanistic philosophy, because these values may be purely relative to man's subjective interests and desires. Also any survey of history reveals the most diverse standards of value, varying with the time and the culture. Must it not then be said that values are simply changing goals, and that any talk of objective or absolute or eternal values is the sign of immature thinking? It must be admitted that interests and desires do create objects of value for the consciousness. Men desire pleasure and are willing to invest those objects which are conducive to the producing of this satisfaction with the sanctity of worthiness. This however is not the most profound occupation of man. When he is most truly man he seeks not that alone which panders to his self-satisfaction but that which is most inherently valuable in itself. "The vocation of man is to contemplate and to participate in something which is significant in itself, and not simply of value
¹ because it is the fruition of a desire or an interest". There seems to be a principle of bipolarity at work in the relationship of man in his immediate environment to man as a member of the cosmic community. To the extent that man seeks to

1) Adams, G. P., Idealism and the Modern Age, pg. 11

realize his interests and his desires in relation to himself, the consequent values may be but projections of his psychological nature, but as he seeks to realize himself as a member of a larger social and cosmic community he discovers that his guiding values are objective to himself.

"There is the desire for wealth and fame, let us say, and then there is the desire for the possession of that beauty which will suspend the desires for wealth and fame. But does not the difference between these two types of desire lie just in this, that in the one case the valued object is only or chiefly a projection of the felt desire, whereas in the other case the desire is aroused by a belief in the intrinsic and objective value of the object".¹

It is here that religion must break with pragmatism. Christianity has asserted that personality is of intrinsic worth. Now this insight does not grow out of desires, feelings, or interests as the expressions of human desire for self-expression. It is the insight of spiritual ascendency into realms of truth. It is not alone a feeling of worth, it has a cognitive quality that makes it essentially akin to perception. Instinct and impulse are not on this level. This is not to say that intuition of value is not conditioned by the subject by whom it is apprehended and in whom it is realized. An intuition that is a faulty insight into objective reality must eventually be disregarded.

In the history of values the greatest apparent disparity is seemingly evident. A value that is universally accepted by one age or one culture may be held as a disvalue by another

1) Adams, op.cit. , pg. 149

age or culture. This seems again to throw us back upon a conception of inevitable relativity. We fail, in this view, to realize the importance of the sense of duty to the thing which is held as valuable. In every system of values there is present the necessity of realization or committal to these high ends. There does seem to be a common spirit, a universal principle running through the manifestation of subordinate principles. And it is for this scarlet thread that we must look, rather than at the manifest differences of the various systems. If we can find a constant direction in the organization of man's social life, a governing principle in the growth of his institutions, we shall become aware of the nisus of the universe. And we do not look in vain for evidences of a common spirit in the wealth of detail that characterizes the good life. Throughout "it manifests the control of the lower by a higher- of impulse and selfishness by reason and love- and, at the same time, a purpose of realising in life the rule of reason and love and of adapting the actual world to this order".¹

The Christian philosophy has associated all these values with ultimate reality under the name of the Heavenly Father. It has assumed that these values are not transitory, because they are of the nature of personality. And it has not hesitated to affirm that God must be interpreted in terms of the highest principle of organization known. Hence it has

1) Sorley, op.cit. , pg.149

had faith in a Supreme Personality. There is no need to worry about the fleetingness of values achieved in man's struggle toward personality, for the very ground and goal of his being is at least personal. It may be more. The Supreme Personality communes with human personality, breathing into men the possibilities of its own rich nature. It is the active, creative member of a cosmic fellowship. Men find its immensity in the Holy, its structural orderliness in the Truth, its grandeur in Beauty, its morality and love in the Good.

"I do not know how to harmonize the concepts of one World Ground and of a Perfect Self. I do not understand how a Perfect and Supreme Person can be Ground, as well as Goal, of all that is. The real issue is this- are we entitled, even forced, to say that, if Individuality and Value have cosmic status, the Supreme Reality must possess selfhood or Personality and this must be its highest character? I answer, unequivocally, Yes! If the Supreme Reality is self-conscious, self-active, thinking and willing, it is personal. If it has not these powers in full actuality, it is not only not personal, it is even subpersonal. It might, in such case, be a mass of dumb feeling, but it would be lower in value-quality and power than the humblest self. Strictly speaking, there cannot be a conscious unity of Experience that is superpersonal. If the Absolute Experience is conscious, it is personal and is not the Absolute. If it is not conscious, it is unconscious and beneath personality. The notion of an Absolute or Perfect Experience, in which all Value and Individuality are conserved, but which is not a self-conscious, self-active being, is a contradiction in terms". 1

1) Leighton, J. A., Individuality and Value, pg. 149
"Contemporary Idealism in America"

III. Ideas of Value in Christian History

The substance of the Value Philosophy has been presented in the first portion of this paper. There is now the need of looking into some periods of Christian thinking to discover, if possible, the centrality of value and personality. We shall take up several periods of Christian thought. Paul, as the first of the Christian writers, must be considered; the Gospel of John; the Scholastic period; and the 18th and 19th century struggle with science. The question might be asked: Why pass by the Dark Ages when the church was in control of the intellectual life of European culture, and the Reformation, when the spirit of man was wresting itself free of institutional authority? It is precisely because the period of the Scholastics and the later period have been considered periods when religion was apparently barren and defeated. If it can be shown that Christianity, even in its hardest battles has been fighting for personal against material values, social rather than selfish ends, then Christianity need never more hide its head. Even though mistaken in method or content, its spirit can never be indicted.

Jesus was the supreme valuer of persons. His active concern for the spiritual welfare of all classes of men is the central fact of his life. And out of his experience with men he found the nature of his God. "The symbolic conception of God as Father offers an interpretation of religious experience and a theory concerning the ultimate meaning of

man and cosmos which is not only tenable, but is more rational as well as more productive of human well-being than any other".¹ In the depths of the meaning of the Divine Father, Jesus found the meaning of his own spiritual life and of that larger life which is called universal brotherhood. There was a spiritual datum here that is the purity of religion- an apprehension of reality until Jesus could say: "I am the Truth", "He who has seen me has seen the Father". Here was a confident, vital, enriching experience of communion with God. The simplicity of his faith was its strength. His personality and his thoughts have been mediated to us through imperfect channels, yet through two thousand years men have worshipped at the shrine of his unsurpassed insight into the nature of spiritual reality. The church has been recognized as the channel through which this treasure has been mediated to the ages. Critics of the church have said and are constantly saying that it has lost sight of the inner reality of his life and teachings. It is well for us to recognize a difference between the thought forms under which a system attempts to defend its position and the thing which it is defending. Too often the critics of religion have been guilty of the sin of superficiality and have rationalized their position by a great show of learning. The thought-form is important, but it is the underlying experience, which is trying to

1) Buckham, J. W., The Humanity of God, pg.1

become incarnate in language, that counts the most. It is an inner consciousness of value, an intuitive awareness of ultimacy.

To expect all ages to grasp the infinite ramifications of such an experience, in exactly the same phrases and under the same thought-molds, is to expect human nature to be static. Such is not the case, human nature changes, its interests vary, its institutions grow, its responsibilities become more complex. But if through all the changing aspects of human nature in society, we find a constant dedication to the essential values for which Jesus stood, and those highest values which men have before and since held to be most significant, then we can feel that Christianity is not only in touch with the most profound trends of modern thought, but has always been motivating men in the direction of the City of God.

A). Paul

Any attempt to evaluate Christianity must always have two points of reference, the Gospels and the Epistles of Paul. In point of time the writings of Paul must be given preference. They represent, however, not the simple narrative of an eye-witness to the acts and words of Jesus, rather the more mature attempt, of one who had heard that narrative, and had felt the influence of that personality in a spiritual experience, to translate that experience into the philosophic thought of his day. Though he cannot be called the creator of Gentile Christianity, he was its outstanding representative.

In evaluating his work and its centrality of concern regarding value, we must first recognize that what Paul "derived from his own experience was simply the knowledge that faith in Christ produces a new life".¹ But the experience is one thing and the explanation which he gives it is quite another, and they must not be confounded. Paul believed in the uniqueness of the 'gift of God'. Men had always been trying to lift themselves to the level of salvation, but had not succeeded. In Christ there was revealed God acting on behalf of man. Here was no transcendent deity, standing aloof. God was a free gift mediated through the personality and death of Jesus Christ. The working relation between the Cosmic Reality and human personality had been established,

1) Scott, E. F., The Gospel and its Tributaries, pg. 138

and forever more men needed only to believe on this evidence and be saved. In a real sense, Christ was the distillation of the eternal spirit, the one mediator between the Heavenly Father and man. In Him, the Son of God's love, dwells all the fulness of the Godhead. The term grace has been most aptly applied as the significant attribute of God. Here then is a grounding of the nature of the divine reality in the moral nature of a supreme personality.

Christ appears by the Father's side as the "one Lord Jesus Christ, through whom are all things and we through ¹Him". Although Paul would not have indicated a polarity, it is present, a polarity that is organismal. Christ is of the same nature as the Father. The Law assumed that everything depended upon men themselves. Through their own painful efforts they were required to earn their own righteousness. Christianity says that man's striving is not a single thrust out into a void, it is a thrust of faith, that finds a reciprocation, a completing mutuality and desire on the part of God. Here is that interaction of which Boodin speaks. "The response is a synthesis of the communicated influence ²and the character of the responding individual".

This faith to Paul was a committing of our will to God making possible a spiritual receptivity by which we avail ourselves of his gift. It is a breaking down of the 'middle wall of partition' allowing Faith on the one side to meet

1) 1 Cor. 8:6

2) Boodin, J. E., God and Cosmic Structure, pg. 208 in
Contemporary Idealism in America

Spirit on the other. This is the central factor in Paul's idea of redemption. He is always sure that in Christ a new force came into the world, a new revelation. Paul never seems to have brought into any constructive system the realm of nature and the realm of spirit. The one is bondage, the other release. There was no ascending series of values, through nature. That was permeated with imperfection. It had to be brought under the reign of Christ. And this devotion to the highest realm, represented by Christ, is in its essence the focal point of all Christian thinking. Paul had a deep concern for the final victory of Christ over the lower nature. And this is devotion to objective and eternal values.



B). The Prologue to the Fourth Gospel

The simple narration of the Synoptic Gospels becomes in the Fourth Gospel a masterpiece of philosophy. Under the influence of the Greek school of thought, the writer takes the historical Jesus and relates him to the Christ or undergirding principle of all creation. Although the genesis of the philosophical system is Greek, the writer of the Gospel has thoroughly Christianized the system before it appears as a new foundation for the interpretation of Jesus Christ. His was no apostasy from the faith; the Logos became flesh, and it is this point that is vitally different from the Logos principle of the Greek philosophy. The first chapter is needed to give perspective to the meaning of Jesus Christ, the rest is given to fitting into the framework, the historical incidents of the life of the man Jesus. He was not the Word only, but the Word made flesh. "So far from being captured for speculation, the Logos receives a connotation which is fundamentally ethical, personal and soteriological".¹ Here is a condensation of an abstract metaphysical principle. The Logos not simply an intermediate being between a transcendent deity and a depraved humanity, but an immanent-transcendent reality concreted in human personality.

The Word, or expression of Reason in the Prologue, is of the First Cause, it has been since the beginning. It is of the nature of God and is itself divine. Personality in

1) Mackintosh, H. R., Doctrine of Person of Jesus Christ, pg.118

its rational aspect is here given the central place in the theory of beginnings and of ground. Perhaps the use of the term personality is too hasty, and perhaps mind should be substituted, but inasmuch as every evidence of mind that has come within the experience of the race has in its creative powers been an expression of personality, I shall use the two interchangeably, recognizing that personality is a far richer concept than mind. It was through the creative reason that all existence came into being, reason is inter-fused through the whole creation. In the first verses the Christian interpretation of the Greek philosophy has definitely broken with its affiliate. The rational principle is active on its own behalf. It expresses itself through all creation, but most uniquely in the lives of men. The "real Light, which enlighteneth every man", shines in every aspiration of personality toward the life which has its existence in God.

Then comes the most amazing statement ever written into any philosophy, an audacious assertion that this Logos in its fulness, its brilliancy, has been concreted, distilled into the form of human flesh. It has been seen in all its grace and reality, in all its glory in Jesus Christ. The general becomes revealed in the specific and is most fully seen in this abounding person. The followers of Philo could never have taken this step, for this involves the partaking of the nature of divinity, the uniting of the infinite and the finite into a cooperating and interacting organism. Here

is the aspirations of the best man being met by the amplitude and fulness of God, and finding its validation in the life and spirit of that one who could most wholly be called His Son. This reality is objective and desirous of revealing itself to the seeking spirit.

We do Jesus an injustice by supposing that he did not have to struggle to find his idea of God as the Heavenly Father. We do more than an injustice to the God of the Logos principle if we do not see that God is striving to make himself available to that abundant personality. It is in the rigorous and active consecration of the mind and soul of the Master that we must look for the sense of value that inheres in the idea of personality. That feeling of the sacredness and omnipresence of the Cosmic Spirit was to him the most utterly real thing. Personality thus takes its place as the center of cosmic value. God must be at least as vital and as good as this man. "Nobody has ever seen God, but God has been unfolded by the divine One, the
1 only Son".

1) John 1:18 (Moffatt)

C). Scholasticism

The passing over of a thousand years of Christian history is not to be conceived as failure to recognize in those centuries the developing nature of the Christian doctrine. It is because the subject of our discussion is with the centrality of the emphasis upon personality and ultimate values, that we now dip into two periods that might be considered particularly barren of essentials in religion. If it can be shown that Christianity even in its seeming decadence has had at its core an active interest in the vital things of the spirit, then perhaps it may be more thoroughly accredited. I do not suppose that all the accumulating experience of the Christian religion has been in the direction of purification or clarity of insight. I do maintain that regardless of the form of expression it has always been heedful of its inheritance.

The Scholastic period may be said to have started about the beginning of the 12th century. Europe emerging from the Dark Ages was attempting to find itself. The one stable institution throughout the whole period had been the Church. It had entrenched itself to an extent almost unbelievable. Early in the Middle Ages, the Saracens introduced into Europe the first adequate translations of the writings of Aristotle. The Aristotelian formula became the philosophic form into which the writings of the Fathers, particularly Augustine, were framed. Out of this alliance grew the

attempt to wed Reason and Faith. The end desired was a systematic and logical statement of the doctrines of the Church.

Some historians have found this period dealing mostly with minute sophistical speculations. There is some of this. But the great minds of the period were dealing with more fundamental problems. Two schools of thought came out of the movement in a spirited contest for leadership. The realists contended that universals or general concepts existed before or in connection with individual objects. The latter, as the particular or species, had existence only as a part or copy of the universal concept. The theological implications were important- the church was viewed as having its real existence in the mind of God as a universal. According to this view, had there been no individuals, there would nevertheless have been a church. The present, visible church institution was thus a copy of its universal prototype.

The nominalists countered this argument with the statement that the general concept or universal was merely a convenient human invention to designate the individuals that were alike. Real existence belonged not to the general idea, but to the individual or concrete. The only church that existed was that which was actually seen on earth and composed of those persons who were its members. It was not an abstraction in the mind of God, though it was divine in origin and nature.

The former doctrine fitted the institutional needs of the papal hierarchy better than the nominalist. It stressed the reality and importance of the genus, the church. As a result the papacy flourished when realism was at its height in the 13th century and gave evident signs of decay when the democratic principles embedded in the opposing school came to the front in the next century. Nominalism, with its emphasis upon the individual, upon the rights of the common people to be heard through their representatives, was consequently of no slight significance in the preparation for the Reformation.

The inference is clear, the Christian principle, personalistic democracy was the battle line through these three centuries. That the church chose nominalism as against the absolutism of realism is a matter of great importance.

D). The Christian Struggle for Values in the 18th and 19th Centuries

The ascendancy of the church was fairly well assured during the Scholastic period. The situation is exactly reversed in the 19th century when the full impact of scientific discoveries and self-confident rationalism was being felt. The force was a cumulative one, growing in power from the beginning of the 18th century and finding a constantly widening field of research. The agnostic spirit was abroad long before Huxley coined the word in 1869. Its elaboration and systemization was undertaken fully by Comte nearly thirty years before. In his positivistic philosophy he set forth the only way the phenomenal world could be known to the mind of man. The realm of the superphenomenal is wholly closed to us. Thus time spent in building metaphysical air-castles is wasted. Better that we give ourselves to intellectual activity that can be fruitful. The search for first causes, ultimate reality, and all such things is quite vain. Philosophy can at best only discover the relationships between phenomena. Not only is knowledge of an absolute unattainable, but absolute knowledge is impossible. All knowledge is relative. We cannot therefore know anything of God, whether he is or is not.

Herbert Spencer a little later, following Comte but an

independent thinker, said:

"Gradually as the limits of possible cognition are established, the causes of conflict will diminish. And a permanent peace will be reached when Science becomes fully convinced that its explanations are proximate and relative; while Religion becomes fully convinced that the mystery it contemplates is ultimate and absolute." 1

The ultimate is the Unknowable. Science constantly pushing against the limits of the known or knowable widens its horizons, but there will always be that hinterland of the beyond knowledge that alone remains as the domain of religion. It was against such virile confidence, backed by fresh accumulations of facts, that the religion of the 19th century had to contest. Materialism and mechanism leaped into the saddle and the whole realm of personal values was thrust aside. Science was fresh, young, vigorous and very militant. It dealt a death blow to many cherished Christian tenets when it adopted a thorough-going doctrine of evolution. Leibnitz, Lamarck, Goethe, Hegel, Lyell and many others in different fields had begun to find the idea acceptable. Darwin but gave the needed evidence in favor of the hypothesis which at once put the whole theory on a new and higher plane.

Christianity, now a divided church, Protestant and Catholic, found this new approach, buttressed by a multiplicity of facts, an exceedingly strong foe.

1) McGiffert, A. C., The Rise of Modern Religious Ideas, pg.151

We hold no brief for the doctrines of the church as they were then held, yet we can be sympathetic with the things for which the church thought it was standing. The religion of Jesus had become thoroughly institutionalized long centuries before. But never had such active criticism come from outside its own boundaries. Here was a foe that did not fear excommunication. It rather gloried in its new found ability to embarrass the static doctrinaires.

In the battle against agnosticism Christianity was fighting for the supremacy of its knowledge of the ultimate character of the universe. It was fighting for all that makes religion a vital concomitant of life. That it did not see that the thought structures through which it was explained, were not necessarily the values themselves, is in a sense tragic. The church saw but dimly the things for which it was fighting, and this may have been the reason for its passionate clinging to its doctrinal forms. Yet it sensed the struggle that was abroad. It was mechanism versus personality, materialism versus value. And science was not kind to the old; the new is never careful of that which it is seeking to displace. If religion was conservative to the point of being static, science was radical to the point of losing sight of all those rich things for which the race had fought.

Evolution was bitterly opposed by many religious men

because it seemed to make divine creation unnecessary and hence to imperil theistic belief. If it is granted that the belief in God's creative power rests upon the Biblical account in Genesis, then certainly the church was justified in trying to preserve a conception that gave assurance of the nature of God. But if it can be shown that this belief does not rest upon such grounds, then Christianity has lost nothing but has gained immeasurably. The developmental categories of science have since been of great value to the church in interpreting its documents and its beliefs. Yet even if evolution should be displaced as a theory, which doesn't seem likely, still the core of the religious values remain, and the dedication of the religious man to the Holy, Goodness, Beauty, and Truth does not rest upon a scientific hypothesis, but is rather grounded in the nature of persons. It is this insight that the church of the 18th and 19th centuries did not have.

In hasty and inadequate fashion we have traversed the thinking of four periods in Christian thought sufficiently to show that the trend has constantly been toward championing the centrality of the gospel of Jesus. Even when most mistaken in its explanations of the experience of Divine Love.

IV. The Social Implications of a Christian Theory of Value

Thus far we have been interested in finding the meaning of value, its center in personality, and the emphasis of the church upon this central factor. Value is discovered through human personality, so far as it is a subjective matter or an affair of the individual. But when that value is to be expressed, it is necessary that we recognize that the concept of personality does not have its being in a vacuum. Personality is a social idea and product. A self could never attain to personality without inter-relationship with other human personalities and with the divine. Christianity has largely been aware of this, but it had never been brought to the fore as the crux of the religious problem until our century.

The effect of the scientific discoveries of the earlier centuries was to push religion more and more into the background as the arbiter of the destinies of man. Religion at one time had been the major influence in law, medicine, art, science and morals. It has been called the mother of civilization. But as life became more complex, increasingly the children slipped out from under her influence, and for a time it looked as if religion were to be left impotent and desolate. So that as Christianity entered the 20th century it had been effectually removed from the place of power.

"If religion has given birth to all that is essential in society, it is because the idea of society is the soul of religion".¹ Certainly the thought of the church is now swinging back to a consideration of its place in relation to the other institutions of modern life. The religion that is to survive must perceive that institutions are the means whereby the discovered values of the race have been conserved. In the best sense of the word every religious man is a conservative. The gains of the ages must not be allowed to be destroyed. This is one side of the truth and every radical tendency that moves toward such destruction should be suppressed. The other side is, that as institutions become the important trustees of values they also begin to look upon achieved value as an end rather than as an intermediate goal to a larger end. The social values come to be regarded as sacred and any questioning as to their ultimacy becomes heresy. This holds not only for the church, but for all institutions. Everywhere entrenched authority, in the person of elected or appointed guardians, resists every attempt to reinterpret or criticize the status quo.

The term 'institution' has a number of possible definitions. I shall use it in the sense of Rugh, as the objectification of the needs and interests of personality in social intercourse. Rugh defines it as a "creative synthesis found in

the nature of personality itself". This definition makes the institution as inevitable as personality. It implies that any culture that attempts to eliminate the one, or the other, is to that extent an incomplete culture and of necessity must perish. Its nature is functional rather than structural. The real church is not the mass of organizations that comprise, or are encompassed within, a given structure or even a denomination. It is the unity of aspiring minds in a common search for God and the interpretation of Him for life. The five basic institutions under such a classification are the family, industry, the church, the state, and the school. According to our definition there can be no other institution, likewise there can be no less, if personality is to achieve its highest and best creative power in social action. Thus the Communist experiment is to this extent weak, when it eliminates religion and the family from its national agenda.

The five institutions, each one a creative synthesis, form together a higher synthesis, each dependent upon the other four. No one lives to itself alone, it is interfused with and interdependent upon all the others. Actually we have always seen that this is so. If the family fails to perform all its functions the repercussions are almost immediately felt by the state, the school, and the church. If industry is maladjusted in creating the highest human values, the inroads upon the creative process in the other

institutions is catastrophic. It is into such confusion that we find ourselves thrown today.

Although each institution has many functions, each has also a critical function. For the church, it is worship; for the family, it is reproduction; for industry, it is work; for the state, government; for the school, learning. All social life is governed by the mores or accustomed ways of doing things. As these become more rigidly associated with the group life they become more inviolable. This is the conservation of values of which we spoke. The relationship of the school to the state has been and still is a matter of struggle. The relation of industry to the state is the matter of most intense interest and concern to leaders in America today. Everyone recognizes that there is a well defined difference between the critical functions of each of these institutions, so that one can never be assimilated into the others, yet the relationship of each to the other is still far from being a dead issue. This problem raises an issue of the first magnitude for the church. Are the values for which the state is striving antagonistic to those for which the church is striving? If so, which are to be paramount? And how are the highest values to become effective?

Not alone are there problems raised by the struggle between institutions representing different values, but there is the further problem of the increase of values within

each institution. As accepted values attain the place of ascendancy in institutional and social life they become more or less sacrosanct. Personality, social or individual, cannot be static. Its very nature is active and creative. The questing spirit finds new meaning in experience and discovers new realms of value. The prophet of new days and more sublime insights into the nature of social and personal values appears continually. In every generation he comes to indict the degradation which outworn values work upon personality, under changed circumstances and altered social emphases and organizations. If the church has a prophetic message, how can it not only make it effective within the functioning sphere of other institutions, but also within its own customed-hardened sphere? This battle must be waged by every generation. Progress is dependent upon the successful balance between the conservation of the best attainments of the past and an acceptance of the best insights into the future.

There is a cycle that affects institutions. It consists of inflation, crisis, and deflation. Inflation occurs when the current values are so vital that they contribute most richly to social ends. As these become sacrosanct and less vital through changing conditions there is brought about a crisis in the state of the institution. It has to fight for its very life, it sloughs off the grave clothes of past non-essential encumbrances and rethinks its mission and

task in the cold light of critical reason. This is deflation. The cycle- inflation, crisis, deflation- has affected every one of the major institutions. It is intensified by the impact of dominant individuals who are the spiritual leaders of their times. The crisis stage is upon the institutions of our day. The reconstruction period is ahead. Any religion that tries to build itself vitally into the next generation must have some such idea of society and the complex relationships involved.

Christianity has some specific contributions to make toward the solving of these problems presented by the social struggle. And in making them it not alone gives of itself to the entire social organism, but finds itself. Religion has a standard, a method, a diagnosis, and a dynamic to contribute.¹

"Religion, so far as it is clearly and consistently ethical religion, brings to the social struggle the standard of the intrinsic and infinite worth of human personality, which when translated into social terms means that our ultimate standard must be a community of creative personalities which shall be world-wide."²

This standard provides an acid critique of our existing institutions. It forbids that property and material possessions should be put before and above personality. It condemns the grievous inequality arising from the protected rights of the owning class alongside of the almost complete lack of rights of the laboring class. It searches

1) Lyman, E. W., op.cit., pg 451
2) ibid, pg 451

deep into the sociological results of loosening home life and discovers the maiming of personality due to shifting centers of loyalty. It edges its way into the school and condemns an education without the character values of religion. All efforts to utilize personality as a means to another's satisfaction are thwarted in the light of this standard. "Without this standard as an ultimate principle it is impossible to put consistent content into the conception of social justice or to have a rational and thorough-going distinction between mere social change and social progress."¹

The method of Christianity is one of creative co-operation, which recognizes the inherent worth of all personality in its striving to achieve its potentialities. In industry it is between the employer and the employee, in education between the teacher and the pupil. Not by maintaining a balance of power which leads to struggle for more power, but by the understanding influences of persons, each of whom has his important function to perform and knows that it is not less important than that other which complements and enriches his own. Fascism and Communism are by this principle excluded for coercion is their foundation principle.

The diagnosis which Christianity brings to the social struggle is an ethical and a spiritual one. "It is a diagnosis in terms of man's disloyalty to the Commonwealth

of God- in terms of sin".¹ Sociology has diagnosed the modern problem, so have history and psychology. And many important facts have been disclosed, but facts unrelated to the central goals of the race are barren of directive influence. Such diagnosis, important as it is, is incomplete. Religion brings the cosmic as well as the social relationships into the requirements of real progress. Its diagnosis is in terms of Man's ultimate spiritual needs. Here the objective values of which we have been inquiring become normative. That society which through its institutions is falling short of the goal of the Beloved Community, insofar as it is neglecting its spiritual heritage is sinning against men as the potential sons of God and against God as the Ground and Goal of all those values. When society functions so as to rob human personality of its spiritual birth-right, it is a sinful society. We are all sharers in the social delinquency of our time. It is necessary that religious men be made to see the implications, and be inspired to unremitting effort in the alleviating and changing of such conditions. The Christian man is not satisfied with palliatives, he must go to the festering causes and eradicate them from the social tissue.

The dynamic of Christianity is a living faith. Mr. Charles A. Beard, historian, writing in reply to the question, "What meaning has life for you, what keeps you going?" says:

1) Lyman, op.cit., pg.453

"For myself I may say that as I look over the grand drama of history, I find (or seem to find) amid the apparent chaos and tragedy, evidence of law and plan and immense achievement of the human spirit in spite of disasters. I am convinced that the world is not a mere bog in which men and women trample themselves in the mire and die. Something magnificent is taking place here amid the cruelties and tragedies, and the supreme challenge to intelligence is that of making the noblest and the best in our curious heritage prevail." 1

This faith is such as belongs to the religious man. He apprehends the souls of men and the structure and process of the whole universe as grounded in Cosmic Good Will. He asserts its willingness to work with men in redemptive and creative task of Love. He finds in his faith the release of energy and vision that makes possible tremendous effort. Such a faith brings not only release, it offers the most adequate interpretation of the experience of men. Bergson has said that "the universe is a machine for the making of gods". Which means that this cosmic structure is guided and controlled by a Supreme Valuer of godlike personalities.

1) Quoted by Lyman, op. cit., 454
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